In Toronto, at the business meeting for Division 36 this past August, attendees remarked on the graying of the Division. (For me, I’d love to have more gray hair as you can tell by my picture. I have to be content merely with a gray beard.) Those in attendance at APA Toronto—and if we peruse the rolls of Division 36 members we find the same thing—were among the “mature.” Where were the graduate students? Where were the young professionals? Only a few of each were evident.

When I ran for President of Division 36, I said that we needed to attract and retain more students among our ranks. I believe that is true even more today than I did two years ago. How do we attract and retain students? In this message, I want to challenge each of us to think about that question and act on our reflections. Here are a few suggestions and four challenges.

First, we must face the fact that times have moved to the place where we must think of our field as the psychology of religion and spirituality. That means that we need to engage more of our intellectual effort in defining what spiritualities are, developing psychometrically sound measures of those different types of spirituality, and using those measures to develop scientifically exciting research. Many of our members are already doing this, but we need to commit ourselves to reaching deeper into our ranks. This can be a real challenge for the young professional—one that can attract and help retain him or her. Unleash the new professionals on this challenge.

Second, we must provide interesting and rewarding experiences for students during their training. I’m sure we do that. But what do we do to excite and educate budding psychologists of religion. Here is my

V I R G I N I A C O M M O N W E A L T H U N I V E R S I T Y
first challenge to you: **Write a 500-word (or fewer) account of how you educate and train students in the psychology of religion and submit it to this Newsletter.**

Third, the MidYear Division 36 convention, generously hosted by Loyola in Columbia, MD (March 25–27, 2010, this year) is a great convention. If you have never been to the convention, I urge you to do so. If you have been, come back. Yes, I know economic times are tight. But this is a good convention. It is a convention where there are many fewer people than at APA. (Of course, we still want to attend there as well). There are many possibilities for personal conversations, mentoring, and more discussion than often exists at the more formal APA annual convention. Young people can use this as a stimulus to prepare papers, which will ultimately be published, and to have the opportunity to present their work professionally. So, here is my second challenge to you: **Invite your students to the MidYear conference and accompany them.** Perhaps you can swing some Departmental or grant support to defray some expenses. Perhaps you would be willing to share a room to defray expenses, or get several of them to share. Work with them on papers for posters or presentations.

Fourth, this year I want us to provide the opportunity for students (graduate or undergraduate) to meet personally with senior, established psychologists of religion and spirituality. As I look back to my first APA as a newly minted PhD (1978), I remember that electric moment when I walked behind B. F. Skinner and got onto an elevator going to a place I didn’t want to go just to have ridden the elevator with him. (Kinda like low-grade stalking.) Also, at that same convention, in the Division 17 social hour, suddenly there was a hush. I looked around and there, in the very room with me—me personally (and 500 other people)——was Carl Rogers, the man, the legend. (Perhaps I’m revealing a bit too much about myself with these disclosures.) At any rate, I thought what kind of impact might it make if a graduate student sat down for coffee or shared lunch with one of our illustrious members? So, here is my third challenge to you: **when you decide to attend the convention, volunteer to spend an hour with one or more students at the MidYear convention. Email me your willingness. Encourage your students to email me and ask to be placed for a special time with a senior scholar.** I’ll organize this.

Fifth, we must show students that there is joy in discovery within the psychology of religion. I just finished a course through The Teaching Company® on *Particle Physicists: A Tour of the Microcosmos* (by Steven Pollock, 2003). Yes, I know. This truly reveals my nerdiness (and I’m sure that if I haven’t provided too much information up to now, this might push me over the line. But actually I used to teach nuclear physics in the 1970s, and I’ve never fully been able to kick the habit. Pollock told a superb story about the November Revolution of 1974 (which was the year I went to the University of Missouri-Columbia in Psychology and left physics behind).

Experiments were taking place at Stanford at the Stanford Linear Accelerator Center (SLAC). (If this isn’t physics envy, can I ask, How come physicists get such good acrostics?) The scientists there, headed by Burton Richter, had the idea that when energy was pumped into a small space, electron-positron pairs are produced. Richter wondered what would happen if the positrons were siphoned off, directed in opposite directions, and slammed into electrons. When matter and anti-matter collide, they annihilate each other with a lot of released energy. (Remember, E=mc2; the masses are converted to raw energy, which would almost immediately be converted into new particles—usually a lot of particle junk, but sometimes certain bunches of new particles.) The trick was to calibrate
the energy input finely and hope to hit a resonance where a new fundamental particle is created.

Meanwhile at Brookhaven National Lab on Long Island, high energy protons were being smashed into targets. Physicist Samuel Ting was analyzing the debris from those collisions trying to find new particles. (SLAC had simple input, but couldn't usually get as much output; Brookhaven had heavy input, but lots of debris as output, so it was harder to analyze. Different and competing philosophies.) Ting stumbled upon one particular energy (3.12 Bev, if it matters) that had lots of detections of a new fundamental particle. He didn't know what the particle was, and he wanted to collect more data on it. Because the energy bandwidth was so narrow, he gambled that no one else would hit on exactly that energy until he had collected lots of data. So he didn't publish it. (Turns out not to have been his best decision.)

Suddenly, on November 10, SLAC hit a resonance, and what is now the J/psi particle was discovered. Word went zipping around the circles of particle physicists worldwide. Ironically, on the day that the Richter at the SLAC discovered the particle, Ting from Brookhaven was on a plane headed to (wait for it) Stanford to present on his research to Burton's group. So, Ting didn't get the message right away. Ting's team got in touch with him late that night with news that SLAC had discovered the particle that Ting's group had discovered months earlier. The next morning, Ting rushed into Richter's office. “I have some great news,” he announced. “We have discovered a particle.” Richter and Ting shared the Nobel Prize for that discovery of the J/psi particle (a combination name from both labs).

As I heard Pollock unfold the dramatic race for discovery, I thought, Where are the dramatic discoveries in the psychology of religion? Surely we have such stories. Those types of discovery stories are able to excite frosh through ABDs and even make old codgers like me want to don by white coat and go to the psychology of religion lab.

So, here is your fourth and final challenge: Reflect on your most dramatic discovery story in the field of the psychology of religion, write it down in 500 words or less (my account above was 473 words), and submit it to this Newsletter. Or perhaps you know of a historic discovery in the psychology of religion that you'd like to chronicle. Can we collect these stories?

I’m sure that you share the knowledge that we often hear in our religious organizations. A religion is always only one generation away from extinction. If the current generation does not communicate to the next generation effectively, the generation will perish. I believe that the field of psychology of religion (and spirituality) is strong and vibrant. It isn't itself a religion, but as an academic and professional discipline, it lives on a similar knife-edge. We definitely need to reinvigorate the society of scientists and professionals who think of themselves as psychologists or religion (and spirituality)—Division 36. Will you take these challenges seriously? Will you do one or more of these: (1) write about how you train students; (2) invite your students to the MidYear conference and accompany them; (3) agree to mentor at the convention and encourage students to seek a meeting with a senior colleague; and (4) write accounts of the joy of discovery in the psychology of religion and spirituality.
For the last three summers I have taught a psychology of religion course to undergraduates at Virginia Commonwealth University (VCU). I am currently a Ph.D. candidate in Counseling Psychology at VCU. I hope to share my experience with having the responsibility of teaching psychology of religion as a graduate student with a view to the advantages and challenges.

An important concept that I employ when teaching the psychology of religion is that of *sitz im leben*. *Sitz im leben* is a German phrase roughly translated as “setting in life.” The term was first used in theological studies to highlight the context out of which certain biblical passages were written. By developing an understanding of the *sitz im leben* it is possible to understand how a certain phrase or document was initially intended to be read. Keeping in mind the concept of *sitz im leben* can also be helpful outside the realm of theological studies. Accordingly, I will provide you with my own *sitz im leben* so that you have a better understanding of my perspective.

At VCU, graduate students are given the opportunity to teach undergraduate courses during the summer sessions if they have a graduate level degree. When I started my program at VCU I had already completed a Master of Theological Studies at Harvard Divinity School. My self-developed focus for my masters was broadly, psychology and religion. I took courses in psychology (research methods, development, counseling interventions), psychoanalysis, meditation, and theology.

I was eligible to teach an undergraduate course after my first academic year at VCU and teaching psychology of religion was most in line with my academic interests.

When prepping the course I was shown several syllabi that previous instructors had used, but I was encouraged to develop my own course. I noticed that previous courses had focused on research related to religious experiences such as prayer and its possible health benefits. For me, the study of psychology and religion has never been about accumulating facts and anecdotes about what happens when people engage in spiritual practices. Rather, I enjoy studying psychology and religion because both disciplines offer people ways of understanding themselves and the world around them.

For that reason, I taught psychology of religion from a theoretical approach. I decided it would be most beneficial to teach the students how different psychological theories understand religion and religious phenomena. I believe that knowing different theoretical perspectives is more useful after the class is over because the students can analyze religious experiences according to theoretical perspectives that they find compelling.

To prepare for the course, I found several texts that focused on multiple psychological theories of religion (e.g., psychoanalytic, behavioral, humanistic). Each course module was split into three parts: (1) an introduction to the theory; (2) a discussion of the developers of the theory; (3) and an analysis of religious experiences from the particular theoretical perspective. As part of my teaching approach, I encouraged the students to examine the *sitz im leben* of both the theories we covered, the theory developers, and also...
the religious experiences we were analyzing. This focus resulted into discussions of Freud’s psychoanalytic discussions of religion and theories of evolution (e.g., Lamarckian vs. Darwinian), the intersection of biology and psychology in Martin Luther according to Erikson, and recent technological developments informing neuro-phenomenology.

Within each module, I challenged the students to develop psychological understandings of religious experiences that were often only known from personal experience or practice. This was not an attempt to have the students question their religious beliefs and practices; rather, it was an opportunity for them to understand the beliefs in a new way. As you may imagine, there are always lively discussions. As part of the course I also have the students formulate their own psychological theory of religious experiences and compare that to one of the theories covered in the class. This challenged students to think about the world and religious experiences from a psychological point of view; this is something I believe that is not encouraged when courses focus only on the most recent research publications.

Teaching psychology of religion from a theoretical approach is rewarding because it offers students the opportunities to analyze the world around them in new ways. Yet, the approach can be challenging. Discussions of religion can often get heated, especially when certain psychological approaches appear to deny religious belief systems. However, where else can we expect to have open and safe dialogues regarding religion if not in an academic setting?

Having a background in theological studies proved to be very helpful. Studying theology and its intersection with psychology expanded my knowledge-base from which I could draw. I believe this was critical when offering case examples that did not come from my own personal experience. In religion, personal beliefs and biases can often alter a discussion, and being aware of multiple traditions allowed me to keep my biases in check. I hope that this encouraged students to share their thoughts and experiences without fear of judgment by their instructor.

I would encourage anyone interested in studying the psychology of religion to pursue advanced education in both disciplines. It is my impression that personal experience and study can only take you so far. These modes of learning do not typically expose you to contrary beliefs and ideas. Admittedly, this reveals my bias of wanting to open myself to new ways of understanding myself and the world. However, this is a bias that I appreciate and hope to encourage in others when I teach.
8th Annual Mid-Year Conference on Religion & Spirituality
March 26 & 27, 2010
Pre-Conference
March 25, 2010

Loyola University Maryland Department of Pastoral Counseling &
Division 36 (Psychology of Religion) of the American Psychological
Association
Invited Speakers: Harold Keonig, M.D. and June Tangney, Ph.D.

Thursday, March 25th Pre-Conference Presentations

**Full Day: 9:30 a.m. to 4:30 p.m.**

- 9:30 am—4:30 pm  #1 Rahima Schmall, Ph.D. & Cheryl Rittenbaugh, Ph.D.  
  Path of the Heart: Integrating the Wisdom of Classical Sufism into Modern Psychology

- 9:30 am—4:30 pm  #2 Jay Einhorn, Ph.D.  
  Religion, Spirituality, and Mental Health: A Psychological Framework for Understanding Self-Transcendence

- 9:30 am—12:30 pm  #3 Everett Worthington, Jr., Ph.D.  
  Attachment, Forgiveness, and Communication in the Hope-Focused Approach to Couple Enrichment and Therapy

- 9:30 am—12:30 pm  #4 John Lemoncelli, Ed.D.  
  Mind of Its Own: Healing the Mind and Heart of the Parasite of Childhood Abuse

- 1:30 am—4:30 pm  #5 Teresa Glatthorn, Psy.D.  
  Empowering Clients to Access Their Faith Tradition in Mental Health Treatment

- 1:30 am—4:30 pm  #6 B. Janet Hibbs, LMFT, Ph.D.  
  The Grace Between: Contextual Theory, Buber, and Embracing Fairness in Marriage

**Half Day: 9:30 a.m. to 12:30 p.m. or 1:30 p.m. to 4:30 p.m.**
Call For Papers

Mid-Year Conference on Religion and Spirituality

Pre-Conference ——— March 25, 2010

Mid-Year Conference ——— March 26 & 27, 2010

ALL PRESENTERS AND PARTICIPANTS ATTENDING CONFERENCE MUST REGISTER.

Please submit your registration form(s) and payment with your proposal. If your proposal is not selected and/or you choose not to attend the conference, a full refund will be given. All conference materials including badge, program guide, and bag will be given to presenters upon arrival in the registration area.

Submission: Electronic is preferred. Email proposals to Terri Wilkins at tawilkins@loyola.edu (using Microsoft Word 2003). If email is not possible, please mail submission to Terri Wilkins, Loyola University Maryland, 8890 McGaw Road, Suite 380, Columbia, MD 21045.

Format for Proposals:

FIRST PAGE
1. Type the title in CAPITAL LETTERS on the first line. Skip a line.
2. Type the author(s) and primary affiliation(s). (Affiliations placed in parentheses). Skip a line.
3. Type the following information for the PRIMARY author:
   A) Mailing address, phone number, fax number, and email address
   B) Submission type: paper, poster, or symposium
   C) For paper submissions: please indicate if the presenting author is willing to chair paper session

ABSTRACT

Paper submissions: you will be assigned to a paper session where you will be presenting along with several other people with related topics. Please submit a 1,000-word abstract that includes: the research question, methodology, results and interpretation, and figures or tables. You will have approximately 15 minutes to complete your talk.

Symposium or content session submissions: time allotted varies from 50, 90, or 110 minutes. Please indicate preferred time duration. A minimum of two presenters is required. Submit a 300-word overall abstract in addition to a 300-word abstract for each presentation with name of presenter(s).

Poster submissions: you will be assigned to a poster session. Poster boards are approximately 6ft long and 4ft wide. You are expected to stay with your poster for the entire length of the session. Submissions should be at least 300 words.

DEADLINE: JANUARY 8, 2010

All presenters and participants attending conference must register.

Please submit your registration form(s) and payment with your proposal. If your proposal is not selected and/or you choose not to attend the conference, a full refund will be given. All conference materials including badge, program guide, and bag will be given to presenters upon arrival in the registration area.

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   A) Mailing address, phone number, fax number, and email address
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Loyola University Maryland, 8890 McGaw Road, Suite 380, Columbia, MD 21045  (410) 617-7620  tawilkins@loyola.edu
http://www.loyola.edu/pastoralcounseling/myc
Discounted Hotel Rates

- Remember to book your room early to receive the special hotel rates!
  - You must register by **no later than March 2nd**, to receive the discount.
  - Also, when registering with the hotel, you must mention that you are attending **Loyola’s Mid-Year Conference**.

The following two hotels, both within 10 minutes walking distance to Loyola’s campus, are offering discounted rates in conjunction with the conference:

- **Courtyard by Marriott**
  - 8910 Stanford Blvd., Columbia, MD 21045
  - (410) 290-0002
  - $100.00 (plus tax) for either, 
    - a single (King)
    - or double (2 Queens)
  - Free parking

- **Extended Stay America Deluxe**
  - 8890 Stanford Blvd., Columbia, MD 21045
  - (410) 872-2994
  - $79.00 for a single (Queen)
  - $89.00 for a double (2 Doubles)
  - May extend the offer beyond March 2nd if rooms are still available
  - Free parking

These remaining options are not offering any special Loyola discounts, but are still recommended in terms of their proximity to campus:

- **Hilton Garden Inn**
  - 8241 Snowden River Parkway, Columbia, MD 21045
  - Phone: 410-750-3700
  - http://www.hiltongardeninn.com

- **Homewood Suites**
  - 8320 Benson Drive, Columbia, MD 21045
  - Phone: 410-872-9200
  - http://www.extendedstaynetwork.com

- **Holiday Inn**
  - 7900 Washington Blvd.
    Jessup, MD 20794
  - Phone: 410-799-7500

Of course, please feel free to further explore other options on your own.
The APA Council of Representatives met in Toronto on August 5 and 9, 2009. APA President James Bray opened council with a report on his presidential initiatives. Prominent among these was the Presidential Summit on the Future of Psychology Practice, which took place May 14–17 in San Antonio, TX, to work toward a blueprint for the future of psychology. The emphasis was on innovative practices in order to remain financially viable. All talks from the summit are available on APA’s website.

Norman Anderson, CEO of APA also gave introductory comments focused on health care reform, APA’s finances, and APA’s strategic plan. APA has made important strides in advancing our priorities in key legislative proposals in the Senate and House of Representatives, such as the inclusion of mental health and substance abuse treatment in insurance benefit packages and the integration of psychologists and psychological services into community-based teams of health professionals in primary care.

This council meeting also saw the completion of the first strategic plan in the 117-year history of the association. Mission and vision statements were passed in the last two council meetings; this meeting the council approved goals, objectives, and core values. This strategic plan will allow APA to be more focused, and to quantify progress by setting and measuring annual targets.

Council voted to approve the Final Report of the Task Force on the Interface Between Psychology and Global Climate Change. This is a significant document that focuses on the psychological aspects of contributing to climate change (known popularly, though somewhat misleadingly, as “global warming”), as well as adjusting to climate change, and making changes to avoid further climate change. There are many areas of psychology that can contribute to the issue of climate change. The report is eagerly anticipated by members of Congress, to further psychology’s impact in this area.

There is also ongoing work from the Ethics Committee to reconcile the discrepancy between the Introduction, and the Applicability Section of Ethical Standard 1.02, which can unfortunately be misinterpreted to allow ethical violations such as those that occurred with the involvement of psychologists in torture. Council has directed the Ethics Committee to propose language to resolve this discrepancy by the February 2010 Council meeting.

APA continues to be seriously impacted by the current economic situation. During these past few months, 37 staff positions were eliminated (with 32 individuals losing their jobs), and a number of other cuts were made to the budget.

The emphasis of APA’s financial planning at this point is to do whatever is necessary to conserve the long-term viability of the organization, and to date, we have been successful in that goal.

Last but not least, and of particular interest to our division, was council’s vote to receive the Final Report of the Task Force on Appropriate Therapeutic Responses to Sexual Orientation. The Task Force recommended a client-centered therapeutic framework that maintains a broad view of acceptable life choices. It also recommended that treatment address specific issues for religious clients, including “a thorough assessment of clients’ spiritual and religious beliefs, religious identity and motivations, and spiritual functioning, increasing aspects found
to increase positive religious coping, and exploring the intersection of religious and sexual orientation identities” (n.p.). Some Division 36 members may be disappointed that the report concluded that “the limited number of rigorous early studies and complete lack of rigorous recent prospective research on [therapies aimed at change of sexual orientation] limits claims for the efficacy and safety of [these therapies]” (n.d.). On the other hand, the Task Force covered relevant psychology of religion research thoroughly and competently, dealing with religious concerns in detailed and sensitive ways.

This report emphasized the highlights of the meeting; if you are interested in viewing a more detailed draft of the minutes, please e-mail Liz Hall (liz.hall@biola.edu). Thank you for the opportunity of serving you as Council representatives.

ANNOUNCEMENT

Journal Offers

In addition to receiving Psychology of Religion and Spirituality as part of your membership (beginning in the Spring of 2009), the following offers are available to Division 36 members.

- The Division has signed a contract with Taylor & Francis to offer subscriptions to their journal Mental Health, Religion, & Culture at a discount. The subscription rate is £38/US$65 for the 6 issues of the 2007 volume and £48/US$80 for the 8 issues of the 2008 volume. The standard rate for 2008 will be $276, so this is a substantial discount.

- Lawrence Erlbaum Associates is pleased to offer members of Division 36 and members of the International Association for the Psychology of Religion a special discounted subscription to The International Journal for the Psychology of Religion. The discount is 20% off the regular price and includes online access as well as print. For more information about the journal, log on to: https://www.erlbaum.com/shop/tek9.asp?pg=products&specific=1050-8619. This webpage does not mention the discount — in order to make sure you receive it, contact the publisher at either journals@erlbaum.com or by phone at (800) 926-6579.

- Brill Academic Publishers is pleased to similarly offer a discount of 25% to members of Division 36 off the regular price of the Archive for the Psychology of Religion (Archiv fur Religionspsychologie): Yearbook of the International Association for the Psychology of Religion. Mention code 43620 when ordering; contact orders@brill.nl; or orders@brillusa.com for orders from North America.
### CALL FOR 2011 AWARD NOMINATIONS

Please submit nominations for the following awards for the year 2011 (selected in 2010) to: Crystal L. Park, Ph.D., Department of Psychology, University of Connecticut, Storrs, CT 06269; email: crystal.park@uconn.edu or crysbara@aol.com.

Your nomination should include the name and contact information (including email address) for the nominee and a brief paragraph regarding the nominee’s qualifications for the award.

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<th>Award Name</th>
<th>Nomination DEADLINE</th>
<th>Deadline</th>
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<tr>
<td>1. William C. Bier Award</td>
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<td>March 31</td>
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<td>This award is offered annually to an individual who has made an outstanding contribution through publication and professional activity to the dissemination of findings on religious and allied issues or who has made a notable contribution to the integration of these findings with those of other disciplines, notably philosophy, sociology, and anthropology. The recipient is presented with a plaque at the Division’s annual meeting.</td>
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<td>2. Distinguished Service Award</td>
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<td>March 31</td>
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<td>This award is offered to individuals who have made an outstanding contribution to Division 36 through service and leadership. Recipients are presented with a plaque at the Division’s annual meeting.</td>
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<td>3. Margaret Gorman Early Career Award</td>
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<td>March 31</td>
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<td>The award is offered to an individual whose innovative research in the psychology of religion is marked by scholarly excellence and has implications for theory, practice, or further research. The recipient of the award must have completed the doctoral degree within ten years of the submission deadline. The recipient will be presented with a plaque at the Division’s annual meeting.</td>
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<td>4. Virginia Sexton Mentoring Award</td>
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<td>March 31</td>
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<td>This award is offered to individuals who have contributed to the psychology of religion by mentoring individuals who themselves have become active in the field. Recipients are presented with a plaque at the Division’s annual meeting.</td>
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<td>5. Research Seed Grant</td>
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<td>June 30</td>
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<td>This grant is awarded to provide recognition and assistance to scholars in the psychology of religion who are in the early stages of their careers. Applicants should be engaged in graduate study or have completed the doctoral degree or terminal master’s degree within the past five years. The proposed research should address a significant issue in the psychology of religion, show sophistication in research methods and design, and promise to make a contribution to theory, further research, or practice. Proposals must be no longer than 10 double-spaced typed pages and should indicate the purpose of the proposed study and its significance for the psychology of religion. They should also describe the research design and indicate how the grant, if awarded, will be used. Awards up to $1000 will be granted and winning proposals will be described in the Division 36 Newsletter.</td>
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Apply directly to the President of the Division, Ev Worthington eworth@vcu.edu
FELLOWSHIP CRITERIA

American Psychological Association

Fellowship is a special distinction for those Members who have received a doctoral degree in psychology or a related field from a regionally accredited institution and can show evidence of unusual and outstanding contributions in the field of psychology. Fellow status requires that a person’s work have had a national impact on the discipline beyond a local, state or regional level. A high level of competence or steady and continuing contributions are not sufficient to warrant Fellow status. National impact must be demonstrated.

The minimum standards for Fellow status include:

1. Doctoral degree based in part on a psychological dissertation or from a program primarily psychological in nature and conferred by a graduate school of accredited standing;
2. Prior status as a Member of APA and of Division 36 (to be considered for nomination by the Division) for at least one year;
3. Active engagement at the time of nomination in the advancement of psychology;
4. Five years of acceptable professional experience subsequent to the granting of the doctoral degree;
5. Evidence of unusual and outstanding contribution or performance in the field of psychology.

As per Association rules, there can be no single criterion upon which to base nomination for Fellow status. Operational definitions of ‘unusual and outstanding contribution or performance’ differ from division to division. Criteria may include, but shall not be limited to, the following: publications, innovations, workshop activity, professional service, demonstrated leadership, journal editorship, and awards. The Division 36 Fellowship Criteria is listed below.

Division 36: Psychology of Religion

In considering candidates for Fellow status, Division 36 emphasizes research and theoretical work in the psychology of religion as well as psychological commentary and theory related to religious inquiry. Research in other areas may be considered as additional evidence of advanced achievement in the science and professional of psychology.

Specific criteria that may be taken into account include the following:
(1) Election or appointment to the editorship or the editorial board of a well-recognized psychological journal or monograph series related to the Division's interests.

(2) Election or appointment to state, provincial, regional, national, or international positions, committees, commissions, or offices in psychology, including leadership positions in Division 36.

(3) Evidence of outstanding teaching, including innovative course or curriculum development with significant and broad influence beyond one’s own institution.

(4) Active participation indicative of leadership in other relevant organizations involving psychologists, e.g., the Society for the Scientific Study of Religion, the International Society for the Psychology of Religion, American Association for the Advancement of Science, etc., or appointment to study sections and task forces of major national or international foundations or institutes.

(5) Authorship or editorship of a book or textbook dealing with the psychology of religion, religious issues and behavior seen from a psychological perspective, or other areas of convergence among religion, psychology, psychotherapy, or pastoral counseling.

(6) Extensive and far-reaching leadership and instructional participation in continuing education projects established in the service of advanced study in the psychology of religion or closely related areas.

(7) Special recognition through honorary degrees or distinguished service awards and citations if such recognition represents accomplishments of broad consequence to the science or professional of psychology.

(8) Service as head, director, chairperson, coordinator, or founder of a department or agency, if this service results in unique models for the delivery of psychological services in the religious sector.

(9) Evidence or documentation that the nominee has enriched the depth and scope of psychology as it relates to religious issues on a scale well beyond competence as a practitioner, research scientist, or teacher.

(10) Outstanding performance as a provider of psychological services as attested by documentation and publications. The provision of these services must have positive consequences for the advancement of psychology within the religious sector and should include innovative approaches to the understanding and solving of individual, group, and organizational problems.

(11) Recognition of expertise in the psychology of religion or related areas by virtue of invitations to make presentations at major universities and conferences.

ANNOUNCEMENT

DO WE HAVE YOUR EMAIL? In September of 2008, the Division asked the American Psychological Association to create a new email list DIV36ANNOUNCE, specifically for official communications from the Division to its members. We use the list to distribute information about the Division’s newsletter, mid-year meeting, events at the APA convention, and other events and opportunities of interest to our members. Division Services provides us with a quarterly list of current Division members and their contact information. The problem is that the APA cannot give us email addresses it does not have! If the APA does not have your current email address, then we cannot add you to this valuable listserv. Please visit http://my.apa.org/, log in, and click the “Update my profile” link to make sure the APA has your correct, current email address.
ANNOUNCEMENT

A BIBLICAL APPROACH TO MENTAL HEALTH
Kalman J. Kaplan, Ph.D. and Elizabeth Jones, M.Div.

RELIGION/SPirituality AND MENTal HEALTH
A UIC College of Medicine Program

This integrative 12-week online continuing education curriculum provides a serious dialogue between religious and secular psychological/psychiatric thought around the contrasts between Classical Greek and Biblical world views. The topics developed by Dr. Kalman J. Kaplan includes an overview of God, nature and creation, self and other, obedience and disobedience, man and woman, freedom, life and suicide, and a tragic versus hopeful outlook on life.

LEARNING OBJECTIVES
The Program of Religion/Spirituality and Mental Health addresses the disconnect between biblical religious/spiritual counselors and secular psychotherapists. Upon completion of the program participants should be able to:

• Describe spiritual therapeutic techniques related to each of the topics listed above.
• Discuss classical Greek biases in mental health related to each of the topics listed above.
• List biblical narratives in each of the topics listed above.
• Describe the basis and application of a biblical therapy related to each of the topics listed above.
• Describe how knowledge of Greek and biblical narratives can improve mental health in psychiatry patients.

WHO SHOULD ATTEND?
Registration is open to a broad audience, including:

• Secular therapists and health care professionals such as physicians, psychiatrists, psychologists, nurses, physician assistants and social workers.
• Clergy and pastoral counselors including rabbis, priests, ministers and chaplains.

REGISTRATION AND TUITION
The online RSMH course is offered three times each year. The start date for the coming session is Monday, January 11, 2010. Registration information, application forms and future session dates are available at www.rsmh.org. Tuition for the twelve-week continuing education course is $1000. Please see the Website for current information regarding tuition, payment options, possible scholarships, and our refund/cancellation policy.

WANT TO KNOW MORE?
For information and updates, visit www.rsmh.org or send an email to: learnmore@rsmh.org

THIS PROGRAM PROVIDES THE OPPORTUNITY TO EARN CONTINUING EDUCATION OR GRADUATE SEMINARY CREDIT
For details, EMAIL: ElizaJon@aol.com
Application for Division 36: Psychology of Religion American Psychological Association

Please photocopy and distribute to those interested in joining Division 36

Name: (Last, First, M.I.) __________________________________________________________

Home Address: ______________________________________________________________________

Office Address: ______________________________________________________________________

Email: ___________________ Home Phone (          ) ____________ Office Phone (          ) ____________

Send mail to: ___Home _____ Office

Present Membership Status in APA: ___ Fellow ___ Member ___ Associate ___ Student Affiliate ___ None*

Status Sought in Division 36: ___ Member ___ Associate ___ Student Affiliate ___ Professional Affiliate

APA Membership #: ______________ Date of original APA membership: _______________

Highest Degree: ___________ Major field of study: _______________________________________

Institution: ___________________________________________

Briefly summarize your interest in Division 36:

Applicant Signature: ____________________________ Date: __________________

Return this Application and your $17 (US) Application Fee to:

Division 36 Administrative Office
American Psychological Association
750 First Street, NE
Washington, DC 20002-4242

Telephone: (202) 336-6013
Fax: (202) 218-3599
Email: division@apa.org

___ I have enclosed a check for my application fee.

___ Please charge my credit card listed below for the application fee

Cardholder Name: ____________________________

Credit Card Billing Address: ____________________________

Indicate Type of Credit Card: ___ MasterCard ___ Visa ___ American Express

Credit Card Number: ____________________________ Security Code: __________

Expiration Date: ______________ Amount: $ ____________________________

Authorized Signature: ____________________________
Our Mission…

Division 36 – Psychology of Religion,

- promotes the application of psychological research methods and interpretive frameworks to diverse forms of religion and spirituality;

- encourages the incorporation of the results of such work into clinical and other applied settings;

- and fosters constructive dialogue and interchange between psychological study and practice, on the one hand, and religious perspectives and institutions on the other.

The division is strictly nonsectarian and welcomes the participation of all persons, without regard to personal faith, who view religion as a significant factor in human functioning.

The division’s quarterly Newsletter contains original articles, book reviews, announcements, and news of interest to division members.